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Cinderella
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Serpents, great and small, are hung about the Saint and coiled on his stand, and if a serpent wriggles away, and escapes to the ground, he is speedily caught and replaced by the bystanders. After S. Domenico and the snakes, came the Archpriest with several other clergy, the Host under a canopy, the soldiers, and yet more peasants. After making the round of the village the procession entered the Sanctuary. The statue of S. Domenico was replaced in his shrine near the high altar, and all the serpents were thrown upon the statue, twisting and wriggling all over the figure. Any that got away were promptly thrown back upon the Saint by anyone who could catch them.

After mass was over the serpents were carried out and counted, a fixed price per head being paid to the Serpari, after which they were taken to a field some way beyond the village and killed.

The procession was over. The pilgrims brought out their store of food—not forgetting the wine flask. Every house, every street, was full of feasting, and merry groups of country folk were seen on every side picnicking on the grassy slopes outside the village, before starting on their homeward journey.

We adjourned to a coffee party at the picturesque old house of the Archpriest, where we were hospitably entertained with every variety of wines, liqueurs, and cakes, besides the most delicious coffee, while we discussed the details of the procession with our host and his party of priests from the neighbourhood, till we were at last reluctantly obliged to say farewell to our new friends and to Cocullo.

MARIAN C. HARRISON.

CINDERELLA.

SINCE the publication of *Cinderella* in 1893 a number of additional variants have presented themselves—'like Dian's kiss, unasked, unsought'—and have been noted. To the untiring kindness of Dr. H. F. Feilberg, who had already contributed so largely to my collection, I am indebted for the abridged

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translations from which the following tabulations have been made. They are arranged in bibliographical order: A signifies "Cinderella," B, "Catskin," and D, Indeterminate (see *Cinderella*, p. xxv).

The first of these (Afzelius) is defective as a Cinderella story. So is the second (*Antiquarisk Tidsskrift*), but it closely resembles a story from Norway, No. 82 in *Cinderella*. The magic tree, which springs from the buried heart of the helpful animal in the third story (Bondeson), behaves like the apple or pear trees of similar origin in the Moravian (No. 70), Russian (No. 227), French (Nos. 230, 233), German (No. 236), and Polish (Nos. 242, 243) stories. (For other magic trees, see Note 7, *Cinderella*, p. 477.) This story also is incomplete, but like the fourth (Carlsen), it is a variant of the numerous Cinderella stories—all Scandinavian as far as I know—which incorporate the incident of the 'magic forests' (see *Cinderella*, Nos. 30, 44, 45, 59, 83, 98, 99, 117, 175, 319, 320, 332, 334). The schoolmistress incident in Carlsen's is paralleled in No. 24, a Roman story. The sleep charm occurs in a Gaelic story (*Cinderella*, p. 534), in one from Zealand (No. 44), and in two from Russia (Nos. 227, 228). The spy is sometimes put to sleep by other means (see Note 34, p. 498).

The formula, 'dark behind, bright before,' occurring in several of the following tabulations, is frequently employed in the Scandinavian stories (see Nos. 15, 39, 41, 46, 47, 59, 61, 63, 64, 65, 77, 78, 79, 82, 83, 86, 88, 119, 164, 175, 265, 266); it occurs also in one from Mecklenburg (No. 146); while mist hides the heroine from her pursuers in a Hungarian (No. 88), a Bohemian (No. 125), and in an Italian (No. 281); see Note 6, pp. 476-7, and cp. Grimm's *Teut. Myth.*, 1626.

The Danish Saga (Kristensen) recalls the 'mound' incident in Nos. 283, 284, 289, 290, 291, 292, 293, 294, 299, 302, 303, all Scandinavian, and the underground abode in Ericsson's "Den tillfälliga bruden" and variants, and in Säve's "Den nedgravede prinsesse" (incomplete as a Cinderella story) tabulated below. The heroine's address to the horse, the bridge, etc., occurs in all of these, except Nos. 293 and 303.

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Winther's "De to Kongedœttre," with its too-punitive close, is a good Cinderella story *manqué*; but it is very like a Swedish story (No. 22), which, however, does end in the proper way.

While the 'mound' and 'magic forests' incidents appear to be local colour exclusively Scandinavian, the incident of throwing, and subsequently naming, the 'token objects,' links the many stories here tabulated in which it occurs, as well as other Scandinavian variants (Nos. 11, 30, 44, 45, 59, 67, 86, 181, 265), with stories from the West Highlands (152); from England (264, 267); Belgium (224); Germany (146); Bohemia (201); Tyrol (268); Slavonia (131, 132, 174); Poland (58, 126, 206, 207, 258); Russia Proper (172, 258); Lithuania (311); Finland (109, 197, 198, 199); Greece (176); Abruzzi (183); Tuscany (134, 135, 136, 137, 138, 154, 165, 192); Campania (155); Venetia (20, 157); Rome (150); Liguria (271); Basque (304); Portugal (184); Sardinia (142, 143); and Corsica (250).

A. A. Afzelius, *Svenska Folkets Sago-Häfder* (a popular history of Sweden with tales interspersed), 2nd ed. Stockholm, 1844. I, p. 114. (Narrated by the owner of the farm Ingvald'storp, Vestergötland, Sweden.)

"King Ingevall's Daughter."

(1) In olden times lived King Ingevall, at the birth of whose daughter fairy appears, is well received, and, chanting over the child, promises it great happiness, and bestows wondrous gifts. (2) Queen dies; wicked foster-mother, who has daughter of her own, ill-treats king's daughter, whom she rears. (3) King sends for girls. On their way to castle foster-sister threatens to throw heroine from bridge into turbulent stream, obliges her to exchange clothes, and to swear never to reveal that foster-sister is not king's daughter. (4) Heroine becomes goose-girl, and has small boy for mate. Next morning they follow geese; these jump into broad stream to swim across. Heroine sings:

"Little grey geese!
Carry King Ingevall's daughter over the river."

Instantly geese crowd together, and carry her on their backs. Boy obliged to go long way round by bridge. (5) Heroine seats herself on small green mound, opens little box in which she keeps father's letters

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and other treasures, and begins reading. Boy wants to look at the things; but she sings:

"Come! little whirlwind!
Take the boy's cap and whirl it about!"

Boy's cap is instantly caught by the wind, and he pursues it until heroine, having closed box, sings:

"Well done, little whirlwind!
Bring back the boy's cap!"

Wind drops, and boy recovers cap. Returning home same things happen; boy must run round by bridge, heroine is ferried over by geese. (6) King asks boy how he likes companion. "Not at all," he says, and, after looking angry for some days, eventually reveals all. King hides, hears and sees everything; recognises letters and box, his own gift to daughter; compels the truth from wicked foster-sister, whom he has always disliked. She is made goose-girl, and heroine takes her rightful place in king's castle.

Antiquarisk Tidsskrift, 1849-51. Copenhagen, 1852. P. 322. (From the Faroe Islands.)

"GENTAN, SUM FEKK MAT OG KLAEDI I HEYGINUM" (The Girl who got meat and clothes in the Mound).

(1) Man and wife have a daughter. When she is one year old mother dies. (2) Father marries again; has another daughter. Stepmother prefers own daughter, ill-treats heroine, and gives her menial work. In winter heroine cleans stables, grinds corn, teazes wool, and so forth; in summer she goes far into the hills to milk cows, starting hungry every morning. Fair is she as the fairest sun of summer, red and white as blood on snow; stepsister is ugly and loathsome to all. More and more beautiful grows heroine for all her hard and dirty work; stepsister looks pale and sickly from indoor-life. Stepmother would starve heroine to spoil her beauty. Deprived of supper and breakfast, heroine is weak with hunger, and heavy-hearted as she sets forth with milk pail on her back, and without hope of getting food. She weeps as she goes. All at once, on looking up, she sees an open mound, and a table laid with meat and drink; enters mound, and partakes after prayer and thanksgiving; grows strong and healthy. Stepmother would know by what means. At last stepsister induces heroine to tell. (3) Stepsister goes next day to milk cows; mound opens, she eats and drinks, and fills her pockets, but neither prays for guidance nor returns thanks. Following day she will eat nothing at home; arriving at the mound finds it closed; has far to climb hill seeking cattle; returns home very angry, and will never go milking again. (4) Mound always opens for heroine, who goes shoeless, and in rags; and one day she finds pretty clothes hanging there, which a voice says are hers.

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(5) Donning them, she sits down to admire them; king's son, with long train of followers, arrives, talks, and falls in love with beautiful girl, woos her, and tells his name. If he does not change his mind he may come next year and ask her from her parents; she will not refuse. They part. (6) Heroine tells nothing at home; stepsister takes her new clothes, and she wears rags as before. In a year prince returns as suitor, shining with gold from head to foot, his followers like himself. (7) Parents consent. Wife puts heroine in prison, and presents own daughter in fine clothes previously seen by prince. He objects; it is not the same girl. Mother declares severe illness has altered her. Prince is moved, invites girl to take walk with him; turns from her a moment, and, on looking back, sees her writhing on the ground. Prince discovers imposture, threatens to kill everyone unless right girl is brought. (8) Father fetches heroine; prince rejoices, gives her costly clothes and treasures, puts her on steed. At his father's death he becomes king, and heroine, queen. Wicked stepmother dies of anger and grief.

A. BONDESON, *Historiegubbar på Dal.* Stockholm, 1886. P. 192.

"FLICKAN OCH KON" (The Girl and the Cow).

(1) Parents dying leave beautiful and only daughter nothing but a cow. Heroine is about to sell it; cow says: "Don't sell me!" They set out together, girl resting on cow's back. (2) They come to a wood, whose large trees have silver and golden leaves. "Touch none of the leaves or you will lose me," says cow. But crossing the wood mounted on cow heroine takes hold of a twig which has touched her face. Cow reproves her for having taken some leaves; wild beast rushes forth and tears cow to pieces. (3) Heroine grieves, takes cow's heart, and reaches a royal castle. Hard by she buries the heart, and builds herself a hut by the grave. (4) King passes, and tries to get an apple from tree which has sprung from cow's heart; but apple-tree shoots up its branches out of reach. King sees and enters hut, asking girl if apples are hers. Yes, and he can have as many as he will. Down bows the tree that he may gather its fruit. King asks heroine how she came by tree; hears her whole story, takes her with him, and marries her.

FRANZISKA CARLSEN, *Efterretninger om Gammelkjoegegaard og Omegn*, Copenhagen, 1876-78. II, p. 144 (in a supplement containing a few folk-tales and ballads).

A "METTE TRÆHÆTTE" (Mette Wooden-hood).

(1) Widower lives far away in the country with his only daughter, Mette. Heroine goes to school kept by widow, who sends message to heroine's father that she is willing to marry him. First time widower says no; second time complies. (2) New wife brings two daughters, one of whom

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has an extra eye in her neck. Stepmother ill-treats heroine, scolds, and starves her. (3) She goes weeping to churchyard, kneels at mother's grave, and knocks thrice on tomb-stone. Mother rises, comforts her, bidding her come at any time for counsel. Should a stepsister accompany her, she need but say, "Sleep one eye, sleep two eyes, sleep the whole body!" [no verse or rhyme] before calling forth her mother. As she stands by grave, two white doves come flying from altar of the church, settle on her shoulders, and feed her. (4) Time passes; there comes a day when stepmother's harshness is unbearable. Heroine goes to churchyard, pronounces spell, and the girl in her company sleeps. Heroine calls her mother, is comforted, and the doves feed her. After further ill-treatment another visit to tomb. Same spell, but this time only two eyes sleep, the third sees all, and stepsister informs mother. Heroine is scolded, shut up, and not allowed out. (5) One day, during stepmother's absence, heroine gets leave from father to take a walk, visits churchyard, and calls mother, who gives her wooden dress, and tells her she must mount the red calf that she will see outside churchyard, and ride through three forests, of gold, of silver, of diamond, but never touch a leaf of any tree. Afterwards, she will reach a golden castle, and must there seek service. Mother gives her at parting a small box, to be kept in her bosom, and tapped whenever anything is needed. But heroine cannot resist temptation to pluck a leaf in the silver wood. This is instantly changed into a silvery dress. Men and wild beasts pursue but cannot stop her, the red calf bearing her safely through every danger. Similar, but worse things, befall in the golden wood; and in the diamond wood the men and wild beasts tear her from calf's back; but she is up again and off, and they safely reach golden castle. (6) Here heroine is engaged as hen-maid, and goes about in wooden dress, being everybody's "dog" (drudge). (7) One Sunday she has to take king's water for washing, which, at sight of her, he throws over her. She returns to kitchen, and cook bids her cook dinner while he goes to church. (8) Cook and others being absent, heroine taps her little box; out jumps a black dog, asking what is wanted. She wants her silver dress, a coach, and four white horses. "Nobody see before! nobody see behind! nobody see whither I drive!" and away she goes to church while dog prepares dinner. Heroine sits in pew next to king's. As she leaves after service king's servant asks whence she comes. "From Water-basin Country!" and pronouncing the spell she drives unseen away. Dinner being excellent, she is praised by the cook, and people begin to pity her. (9) Next Sunday she must take up king's boots; he throws them at her. Same incidents as before: golden dress, coach and four, and she says she comes "from Boot Country." (10) Third Sunday a towel is thrown at her; diamond dress, coach and four. But king himself waits at carriage, where tar has been spread to detain her. He questions; she replies, "From Towel Country," and vanishes on pronouncing spell. But she has lost one shoe on entering carriage. Dinner better than ever, and heroine

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is praised. (11) Shoe is sent all over the country, and all the people in castle try it in vain. Only heroine is left; shoe fits her; king recognises in the wooden-hood the beautiful lady he has thrice seen in different dresses in church. (12) He woos her, marries her, and they live many happy years.

ERICSSON'S MS. COLLECTIONS. Kgl. Witterhetsakakademien, Stockholm.

B "RUPELS" (Shaggy-cloak).

(1) King promises dying queen he will only marry a girl resembling her, and whom her dress fits. (2) After awhile king wants to marry his own daughter. Heroine weeps; an old man asks why, and advises her to demand three dresses, one trimmed with silk roses, one with golden flowers, and one with diamonds, and lastly, a cloak of every kind of fur, a cap to cover the head, and eye-glasses. She is to don the three dresses, and outside all the shaggy cloak, and flee with him. (3) Old man takes her to a lake, which they cross in a boat, then bids her proceed till she reaches a charcoal-burner's hut. Here she must ask for food and shelter. Old man at parting gives her key to open a large boulder. (4) Charcoal-burner's wife asks what she can do, and advises her, since she can spin silk, to go to royal castle. (5) Here the queen engages her. Heroine discovers boulder, and locks her dresses in it. The prince is ill; Shaggy-cloak must nurse him; he throws a bit of fire-wood at her. (6) Prince recovers and goes to church; heroine obtains permission to go too, and sit in porch. She unlocks stone, dons dress with silver and silk roses, and takes her seat opposite prince, who bids his servant ask whence she comes. "From Fire-wood-throwing Country," she says, mounts her waiting horse, saying, "Light before me! darkness behind me!" and vanishes. (7) Prince again ill; throws washing-water at heroine, who subsequently replies: "From Washing-water-throwing Country!" . . . (8) Third time "From Blanket-throwing Country." This time, instead of afterwards changing dress, she hurriedly covers it with shaggy cloak. (9) Prince again ill; queen cooks his dinner; heroine throws sand into the dish. Queen prepares another, into which heroine throws the ring given to her by prince at last meeting in church. Prince recognises ring, arranges dinner party, inviting everybody. Heroine not allowed to go till cook intercedes. (10) Prince sees edge of her golden dress; recognises her; marries her.

Ibid.

B "KRÅKNÄBBÄKAPPAN" (The Crowbill-cloak).

(1) King wants to marry own daughter, who demands in turn three dresses: like star, moon, and sun; and lastly, a cloak made of crows' skins and bills. (2) She escapes to another kingdom and gets employment at palace. She has to butcher, scour, and sweep, and the work being

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too hard, she weeps. (3) An old woman comforts her; she need but say: "My knife, butcher! my rubber, scour! my broom, sweep!" and work will be done. (4) Heroine looks ugly and dirty; prince throws water at her, and asks whence she comes. She is silent; but old woman bids her answer: "From Water-throwing Country." Afterwards, when prince has thrown slipper at her, she says she comes from "Slipper-throwing Country." (5) On Sundays she goes to church, wearing in turn, at old woman's advice, star, moon, and sun dresses; hastens home and changes for crow-bill cloak. (6) Third Sunday she is advised to loosen one shoe-string; as she hurries back prince follows, and catches loose shoe. (7) All the girls are summoned to court to try shoe, and, last of all, Crowbill-cloak. Shoe fits her; she produces its fellow; throws off cloak, and appears in golden sun-dress. Happy marriage to prince.

Ibid.

D "DEN TILLFÄLLIGA BRUDEN" (The bride by chance).

(1) Two princesses agree upon the marriage of their unborn children. This girl and boy when born are, for some unknown reason, separated. The girl is put into a pit underground with a maid-servant and little dog, for three or seven years. (2) Boy discovers her, but is obliged to go away; he promises to return three times. First time heroine gives him handkerchief with three drops of blood on it, saying: "If ever you find a person able to wash out these blood-spots I shall be dead, and you can marry." Second time she gives a finely-woven kerchief: "When you find a person able to weave a kerchief like this, marry her." Third visit she gives an embroidered kerchief: "If you find a girl able to embroider another like this, marry her." (3) At last, girl and maid being famished, cast lots which shall die; but wild animals scratch open the earth-house. (4) Heroine goes to seek her lover; comes to royal castle, where hero-prince is about to marry lady if she can wash out the blood-spots.[1] She cannot; heroine offers assistance, is scolded, but does the task; also weaves and embroiders a kerchief without prince's knowledge. (5) Wedding to be celebrated; but lady bears a child,[2] and heroine goes to church in her stead. Heroine says to the horse:

"Fall on thy knees, thou falcon gray!
'Tis a king's child that will ride you to-day."

To the bridge that breaks beneath every person who is not the child of a king, she says:

"Thou broad bridge keep strong,
A royal child rides along."

[1] Comp. *Cinderella*, No. 275, from Agen, and see Note 13, p. 481; also, *Am. Folk-Lore Journal*, ix, 284.

[2] Comp. Swedish Story, No. 276, and see Note 14, p. 483.

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Prince asks, "Why do you say that?" "It came into my mind." Hero locks round her neck a golden chain, which only he can unlock. A little bird sits in the bushes warbling; heroine says: "You sing to your friend. When I return home I shall lose mine." Same question from hero; same reply. He gives her a golden apple: "You must return it to me only." They pass a withered fir-tree, on which sits a bird. Heroine says: "You warble here in the withered fir; at home lies the bride bearing a child in the cowhouse." Same question, same reply. (6) On returning home heroine exchanges dress with bride, who, when hero asks: "Why did you say so-and-so?" must every time go and ask her maid; also when hero demands the golden chain. Heroine advises her to promise the chain when all the lights are put out. When heroine holds out the golden apple in the dark, hero grasps her hand, lights are brought, and heroine is discovered as true bride.

In a variant, the tests are a half-finished web, half-finished shirt, and bloody kerchief to wash. Hero begs heroine to tell a story, and she answers: "Songs and tales I have forgotten during my seven years' stay underground. I have suffered much; have ridden on a bear's back; but, still more, I suffer to-day when I am to be bride in a proud lady's stead."

Ibid. Another version.

D "DEN TILLFÄLLIGA BRUDEN."

(1) There are two women: one bears a girl, the other a boy. Heroine is concealed in an underground house, having as companions a cock, a pair of scissors, and a live coal. (2) She works her way out, and becomes a servant—"*att hugga ved å krattä sved*," *i.e.* to chop firewood and cover the seed (corn) sown in ashes where trees have been burned. (3) In the king's house, bride has to finish a begun web, wash a blood-stained kerchief, and scour blood-spots from a key. Heroine hears about this, sets out, but is stopped by impassable stream. She stands weeping; a wolf appears and says: "Take a seat on my tail, I'll help you over!" Thus she crosses stream, reaches king's house where wedding is arranged, but bride has fallen ill. (4) Heroine takes bride's place. In the wood, on way to church, she says: "For twelve years I have been sitting underground. I have chopped firewood, and covered corn with ashes of burnt trees. Ah me! what I have suffered." Hero asks: "What did you say?" "I am not talking to you, but to my maids." He gives her a glove to keep. Dismounting from her horse, she says: "Stand still, you Walle-Kwalle! At home the bride bears a child in the stable." Hero asks same question; same reply given. He breaks his gold ring in two, gives one piece to heroine, and begs her to keep it till it is asked for. Heroine and bride exchange dresses. (Remainder of story like other version.)

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J. HENRIKSSON, *Plägseder och Skrock.* Åmål, 1889. P. 69. (Swedish.)

B "PELSARUBB" (Fur-cloak).

(1) Queen dies, king having promised not to re-marry till he finds someone whom queen's wedding dress fits as well as it fitted queen. (2) King's daughter, being grown up, one day puts on mother's wedding dress, and entering king's room, says: "Look, papa, how well it fits me." King says he is going to marry her. (3) Heroine goes away weeping; dead mother meets her, and asks why. "Don't cry," she says; "ask your father for a dress like the stars." Heroine gets it, and afterwards one like the moon, and the third time one like the sun. Father will now marry her. Dead mother bids her ask for cloak of every possible kind of fur. (4) That being also obtained, mother takes her to another kingdom, and bids her seek work in royal palace, asking only for a room to herself in which to keep her belongings. She gets this, and becomes chamber-maid. Prince is going to leave home; heroine is told to take him water for washing; she carries up a can of dirty water, which he throws at her. Afterwards, she takes up his boots, having filled them, and later, his hat, with dish water. Prince is so angry that he stays at home. (5) Next Sunday heroine is allowed to go to church, but must return as soon as sermon is finished. Heroine goes in star dress, and on leaving church is followed by prince. "Whence come you?" he asks. "From Dirty-water-can, Boots Country, in Hatstream parish. Light before, darkness behind me, nobody must know where I go!" and she vanishes. Returning home she dons fur-cloak. Second Sunday she wears moon dress, and everything happens as before; likewise on third Sunday when she wears sun dress, and gives same answer to prince. He enquires about her in vain; everybody has seen her, nobody knows her. (6) In the afternoon prince sends for chamber-maid to 'louse' him; she obeys, laying his head on her lap. Prince tears a hole in her cloak, sees sun dress beneath, recognises heroine, and marries her. (7) After the wedding they visit heroine's father, who rejoices at her good fortune.

E. T. KRISTENSEN, *Fra Bindestue og Koelle* II, No. II, p. 61. 1897. (Told by an old farmer's widow, Maren Nielsen, now deceased; from a village near Aarhus, Jutland.)

A "LILLE MAREN I TRÆKJOLEN" (Little Mary in the Wooden-gown).

(1) King has three daughters, the youngest called Mary. Elder sisters hate her, send her into kitchen to cook, and, deeming her dress too good, make her gown of shavings. (2) After awhile father falls ill; expecting death, he calls elder daughters, gives each her inheritance, but forgets youngest. Elder sisters being conscience-stricken, send heroine to take

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leave of father, but decline to lend her better clothes to appear in. (3) "Good gracious! are you going to die?" she exclaims; "what shall you leave me?" Father is surprised to find her still alive, not having seen her for so long. "I have given everything to your sisters." "What, not the little dog as well?" and heroine begs to have it to live with her in kitchen. Father gives it, and dies, and is buried; two elder sisters are now reigning queens. (4) One day, on going to church, they bid heroine get a certain fish [narrator had forgotten its name]; or failing, she will be punished. She takes little dog with her to seashore; merman rises, and asks why she weeps; brings up the required fish, ties it round dog's neck, together with slip of paper instructing cook how to dress it. (5) He then asks whether she would like to go to church. She has not been for many years. Merman fetches dress, coach, coachman and footman, and bids her leave church when clergyman descends pulpit, say, "Darkness behind, light before me; no one shall see whither I go," and undress before sisters return. Heroine sits in church beside sisters, who do not know her; a prince who is present looks at no one else. (6) Heroine returns to seashore after church, and merman gives her her old clothes. Sisters find her at home in wooden gown, and ask for the fish, which is brought. (7) Next Sunday she must procure another fish; all happens as before. (8) Third Sunday she goes to church in silver coach and six. "Beware that the prince does not catch you!" says the merman. The prince has posted himself behind church-door, and when heroine leaves he gets one of her slippers. She tells merman, who comforts her, saying, "No one else will be able to wear it." (9) Sisters ask for fish, and whilst they tell her of beautiful lady seen in church, prince drives into the court. They invite him to partake of their dinner; he wants them to try on slipper. One cuts her heel, the other her toe, but a bird sings: "Cut heel, chop toe; in the kitchen will be found one whom shoe fits." Prince bids them send for cook. "Mary, be quick! come and try the shoe." "Lend me a dress!" "No." So she hies to seashore; merman gives her dress, coach and everything, and she drives into court. "There is she whom shoe fits," they say, "but it is not Mary." (10) Still Mary it is, and prince "drinks his wedding with her" (Danish dialect expression).

E. T. Kristensen, *Sagn* IV, p. 106, No. 420.
(Danish Saga.)

A castle, Fönixberg, was laid waste during the Swedish war. The man at that time in possession of the castle had three daughters. They were taken by a secret underground passage into a vault which was then bricked-up, so that the man's daughters and his treasure of gold and silver might be hidden from the enemy. Sufficient victuals to last a long time were also stored underground. The man was killed in the war, the land laid waste and the castle burnt down; and the girls, all the

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food having been eaten, eventually died of hunger. Many years later an old man is passing the spot by night, when a white lady, sitting on a stump, begs him to follow her, and conducts him into the castle vault. There she opens a box with a key, and displays large treasure of gold and silver. "Don't forget the best!" says she. The man is too frightened to utter a word; the lady gazing at him sadly, exclaims, with a loud cry, that now there is no help for her, and she must wander till the judgment day. Instantly everything vanishes, and the man is standing in the open field. In the opinion of the folk, the man should have replied in such a way as to have released the white lady; then she could have gone to heaven, and he could have got the treasure.

P. Säve's MS. Collections, III. University Library, Upsala, Sweden. *Sagor*, No. 13.

"Den nedgravede Prinsesse" (The buried Princess).

(1) King has an only daughter betrothed to a prince. King and prince go to the wars, king having prepared an underground chamber for heroine, her maid and dog. (2) King is killed; heroine in vain awaits deliverance. (3) Prince has handkerchief with his name worked in gold letters by heroine; drop of blood from her pricked finger has stained it, and no one can wash it out. Prince in vain seeks heroine; promises to marry girl who can wash kerchief clean. (4) Maid dies in underground chamber; dog scratches his way out, heroine follows; reaches prince's kingdom, and is engaged as chamber-maid. (5) Prince is to be married next day to girl exactly resembling heroine, except in voice, who bids her wash out blood-spot. Heroine does so; is forbidden to speak. (6) Bride falls ill, heroine goes to church in her place. She says to the horses: "There you are! my father, King Falk's steeds. Now you are mine." Prince asks what she says; heroine whispers: "Nothing." Crossing bridge she says: "There you swim my duck and drake. When I go back I lose my mate." Same question from prince and whispered reply. During wedding ceremony heroine receives a ring which must be given up to none but prince. (7) On returning heroine gives up dress to false bride, who, at table, cannot repeat what was said going to church, and must ask chamber-maid. Prince is suspicious; discovers true bride. Happy marriage.

Ibid.

B "Kråk-Pelsen" (The Crow-cloak).

(1) King wants to marry daughter. (2) Heroine is allowed three wishes: dress like sun, another like moon, a third like stars. Three faithful servants shoot crows, and a cloak is made of the flayed skins. (3) Heroine escapes in cloak, with dresses hidden in box, and passes night in hut of an ugly old hag, who next morning shows castle where heroine can get employment. Leaving box of dresses with hag, heroine is engaged as 'lamb-girl.' (4) One

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day she is told to take prince his golden slippers; he throws one at her because she is ugly. (5) Heroine has permission to go and wash her face in a pond; she runs to the hag, dons star-dress and calls on a lord whom prince is visiting. All marvel at her beauty. Asked whence she comes, she says: "From Slipper-throwing Country," jumps into her coach and at home changes dress. . . . (Similar incidents and replies in connection with golden comb, water-basin.) Hurrying away heroine loses a shoe. (6) All the girls assembled; the one whom shoe fits to be queen. Some cut toe, others chop heel, but bird betrays them, adding: "In the lamb-house is sitting the girl whom the shoe fits." There she is found in the crowskin-cloak; becomes queen.

Ibid. *Sagor* No. 15.

A "STYFDOTTEREN OCH DEN RÄTTA DOTTEREN" (The step-daughter and the right daughter).

(1) Woman has daughter of her own and a step-daughter. The latter, fair as the day, is an ill-used servant, obliged to fetch water from the well while others go to church. (2) An old man at the well asks heroine why she is sad, and gives her small box containing star dress in which she goes to church, and sits, unrecognised, beside stepmother. Heroine leaves first. Returned home, where meanwhile old man has done everything, stepmother speaks of beautiful lady, at whom everyone, including prince, has been looking. All happens as before a second time when heroine wears a moon dress, and a third time when she wears sun dress and golden shoes, one of which is left behind, stuck to the tar on the threshold. (3) Prince wants for his queen the girl whom shoe fits. Step-sister, with heel and toe cut, starts to church as prince's bride, but on the way little bird sings: "Chopped heel and cut toe, at home sits the fair lady whom the shoe fits." Blood from foot is seen in the coach. (4) Prince returns and discovers true bride.

Ibid. *Sagor* No. 36.

B "TUSEN-PELSEN" (Thousand-cloak).

(1) Queen dies; king having promised to marry girl whom all her dresses fit, wants to marry his own daughter. (2) Heroine demands a dress made of patches collected from all over the world; afterwards a star dress, a moon dress, a sun dress; lastly, a ship sailing through land and water. (3) Heroine dons thousand-patch cloak, and goes aboard. "Light before, darkness behind! nobody shall see where I am going!" Far away she gets employed as servant in castle. (4) King is dressing to go awooing; heroine takes his shaving-water. "Get out you ugly thousand-cloak!" says king; but heroine tells cook he said nothing. Having permission to go and wash, heroine boards the ship; says same spell, and in moon dress

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reaches king's destination before him. King forgets all about his wooing, looking at her. Asked whence she comes, heroine says: "From Razor-throwing Country." "Many countries have I visited, but never till now have I heard that name." "Well, it is far, far hence," she says; jumps on board, and vanishes. Having changed dress, she asks cook, "Have I been too long away?" "No. . . ." (Similar incidents and replies in connection with towel, galoshes.) On the last occasion she wears sun dress, and is so late returning that she throws ugly cloak over it. (5) Each time the king when speaking has given her a ring with his name on it. Told to carry up his soup, heroine puts the three rings into dish; king discovers them, sends for Thousand-cloak, and asks whether she has another dress. No; her parents were too poor. King sends servant out to buy her beautiful dress; heroine must undress in king's presence; sun dress is thus discovered. "Well, it *is* you, my love!" king cries. Happy marriage.

A. SEGERSTEDT, *Svenska Folksagor och Äfventyr.* Stockholm, 1884. P. 3.

A "KRÅKPELSA" (Crow-cloak).

"Did you ever hear tell of Crow-cloak? She was really a woman, though people used to say she was an awful fool." (1) All the people of the farm go to church; Crow-cloak must stay at home, and is very sad. (2) Mountain-troll comes to comfort her, dresses her in white dress, making her very lovely, and sends her to church, where all look at her in amazement. Her horse is outside. She jumps up, saying: "White before me! black behind me! nobody shall see whither I go." Heroine is sitting in her wonted place when people return talking of beautiful lady. (3) Next Sunday, lest heroine should follow, they pour jug of salt into the ashes, and bid her pick it up. Troll assists, and sends her to church in silver dress and shoes. (4) Third Sunday bag of peas thrown into ashes; troll sends heroine to church in golden dress and shoes. In her hurry to leave heroine does not see trough of tar placed in church doorway, and loses a shoe. All marvel at its small size. (5) Prince will marry whomsoever it fits. Woman at farm wants her daughter to be Queen; chops her heel and cuts her toe; shoe is squeezed on, but birds betray girl on way to church. "What means that singing in the wood?" asks prince. "I suppose the birds are warbling." Prince is suspicious, and returns to farm, but finds nobody, woman having thrust heroine beneath water-butt in court-yard. Prince supposing bride spoke truth returns to church, but more loudly still from every bush is heard: "Chop heel, cut toe; in the court-yard is the girl whom shoe fits." (6) Thither prince returns, seeks and finds heroine, and marries her. Neither woman nor daughter gets any profit for her pains!

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J. SUNDBLAD, *Gammaldags Seder och Bruk*, 2nd ed. Stockholm, 1888. P. 214. No. 9. (Swedish.)

B PELSARUBB.[1]

(1) Queen dies. King wants to marry their daughter; she is more beautiful than anyone else. (2) Heroine at last assents, but first exacts in turn a silver, a gold, a star dress. (3) With these she secretly leaves home; comes to an old woman living in underground cave in dark forest, and remains there till tired of the quiet. She then seeks situation; is engaged as hen-girl at king's castle, and allowed to spend every Saturday till Monday morning with foster-mother, the old woman in cave. (4) First Sunday foster-mother harnesses her calf, having no horse, bids heroine don one of her shining dresses, and say, should anyone vex or touch her: "White before me! black behind me!" Calf takes her over hill and mountain; sticks and straws are sent whizzing around them. All gaze at her in church, unheeding sermon. When they throng round her to learn whence she comes, heroine speaks spell and vanishes. On Monday she re-appears as dirty hen-girl. So everything passes for some time. Prince has had no suspicion who 'Pelsarubb' is, and has thrown at her an old hat, his boots, and lastly, a washing-basin, when she has been sent to him with shaving water. Afterwards, when the crowd questions her at church door, she replies: "From Hat parish, Boot County," repeats spell and vanishes. (5) Prince is in love with heroine, but cannot catch her. He dreams that by assembling all servant-girls in castle he may discover heroine. Pelsarubb's turn comes. It is Monday morning, and she has had no time to change clothes, so covers them with filthy ragged gown. Prince is about to turn her out, but spies some shining thing under rags, and tears the hole larger. Heroine is discovered, and relates her story. Happy marriage. Foster-mother sits between king and queen at the feast.

E. WAHLFISK, *Bidrag till Södermanlands äldre Kulturhistorie*, VIII. Edited by Strengnäs, 1895, P. 79.

B "KRÅKNABBA-PELSEN" (Crowbill-cloak).

(1) King wants to marry his daughter. She demands in turn star, moon, sun dress, and lastly, a Crowbill-cloak. (2) With these she escapes, becomes menial in royal palace, and weeps because work is too hard. (3) Old woman appears, bids her say: "Knife, butcher! wisp, scour! broom, sweep!" and the tools will obey. All is now well. Heroine carries washing-water

[1] In a note to this tale, Mr. Sundblad supposes it to have been derived from a penny print, and the last part of the heroine's name to have been *robe*, Pels-robe, *i.e.* Fur-robe, Fur-cloak.

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to young king, who throws it at her for looking loathsome in crowbill-cloak. Heroine saddened, is comforted by old woman, who bids her take more water to king, and, if questioned, say she comes "From Water-throwing Country." Heroine obeys; king throws slippers at her. Next time she must say: "From Slipper-throwing Country. (4) Next Sunday she asks leave to go to church; king says: "You scarecrow, what have you to do in church!" Old woman bids her go in star dress, and sit opposite king. Heroine leaves church in good time, and is back in crow-bill-cloak when king returns full of praise of beautiful young lady. Heroine is sorry she might not go and see her. All happens the same a second and a third Sunday, but this time heroine is told to wear sun dress, and to loosen left shoe-string. (5) King follows her out, catches her left foot as she mounts her horse, and retains shoe. (6) All the girls bidden to come to court to try shoe, and the one it fits will be queen. Some mothers cut their daughters' toes all in vain. At length heroine appears in crow-bill-cloak, puts on shoe, fetches its fellow, then doffs cloak, and stands shining like the bright sun. She becomes queen.

M. WINTHER, *Danske Folkeventyr.* Copenhagen, 1825. P. 12.

"DE TO KONGEDŒTTRE" (The two Princesses).

(1) King has two daughters, the elder wicked and ugly, the younger beautiful and good. Elder daughter is beloved, and lives with king in gorgeous rooms of palace; heroine lives with servants and shares their work. (2) Neighbouring king arranges festival to last several days. Elder daughter attends it with father; heroine left in kitchen. She sits crying in the twilight in her small room; suddenly strange little man appears and offers to fulfil a wish. Heroine wishes to see ball where father and sister are; she may go, on condition that she returns before midnight. (3) Man vanishes, and heroine stands in costly dress, wearing heavy gold chains, and a crown of diamonds; at her door is magnificent coach with four snow-white horses, whose golden manes reach the ground. Heroine enters coach, and soon finds herself at palace, admired of all, and unrecognised by father and sister. As twelve o'clock strikes she mounts coach and is back in her shabby clothes in dark room. Next day father and sister talk incessantly of fair unknown princess. In the evening they go to festival, leaving heroine hard at work. Seeing red glare in sky from illuminated palace heroine longs to go, and immediately is beautifully and magnificently dressed. At the ball she is admired and courted beyond measure. As the clock strikes she leaves in the midst of a dance. This time her horses are yellow with jet-black plaited manes. Third evening a heavy gale blows; she wears a triple crown of sparkling diamonds; her coach is drawn by eight flame-coloured horses, with manes like shining gold. Everyone would dance with her; she stays beyond her time, and leaves in her black working dress, to find outside, instead of coach, an

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old wheelbarrow drawn by four small mice. She weeps bitterly over her forgetfulness, and in future passes her days as a common servant in her father's kitchen.

Ibid., p. 48.

B "HISTORIE OM EN LILLE KOKKETÖS" (Tale of a little kitchen wench).

(1) Widowed king wants to marry his beautiful daughter. She declines, weeping. (2) Old beggar woman limps into the courtyard; only the princess gives her anything. Old woman advises heroine to ask father for a silver dress, it may save her. She obtains it, and next time she demands and obtains a golden dress. Some time later, when old woman is scoffed at and ill-used, heroine gives her a large sum; thereupon she receives a feather dress and a small magic rod. She can don the dress, and, striking the air with rod, say: "Light before! dark behind!" and go unseen anywhither. (3) Again hard pressed by father, heroine puts on a servant's dark gown, bundles up her two dresses, throws on the feather dress, works the spell, and flies far away into a foreign kingdom, where she is engaged as kitchen wench at palace. (4) When king asks for washing-water, heroine begs leave to take it, and is at last allowed. King throws basin at her; on the next occasion the towel, and on the third the comb. (5) One Sunday everyone from the palace goes to church; heroine may get dinner ready. She dons silver dress, gets to church by means of feather dress and spell, and everyone wonders who is the beautiful unknown lady. She leaves early, and prepares an excellent dinner. Everyone talks about stranger in church. Next Sunday she wears gold dress, leaves early, but sees king following her, and in her haste loses one shoe. (6) King announces he will wed whomsoever shoe fits. Feet and toes are pinched in vain; at last there is no one left but kitchen-wench, and that she too may be made a fool of they send for her. But lo! the shoe fits her exactly, and throwing off her servant's dress there she stands in the golden one, and tells the king everything. (7) He marries her, and they live long and happily.

The following are references to Cinderella variants:

Adhémard Lectère, Cambodje, *Contes et Legendes*. Paris, 1895. P. 70. "Niang Kantoc."

American Folk-Lore Journal, viii, 160; xix, 265-280. (Filipino versions by Fletcher Gardner, with Comparative Note by W. W. Newell.)

Archivio, xii, 2. "Une Cendrillon Annamite."

Ausland, 1832, 58.

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GITTÉE, *Contes Wallons*, p. 41.

E. T. KRISTENSEN, *Æventyr fra Jytland.* Copenhagen, 1895. iii, p. 27. No. 4. "Pisk i Aske" (=unpublished story contributed to *Cinderella*, p. 26. No. 63).

P. DE MONT and A. DE COCK, *Vlaamsche Wonder Sprookjes.* Ghent, 1896. No. 19, p. 155. "Van Sloddeken-vuil."

North Indian Notes and Queries, iii (see *Folk-Lore*, v, 86), "Ganga Ram the Parrot"; "The Disguised Princess"; "The King and the Fairy."

HOLGER PEDERSEN, *Zur Albanesischen Volkskunde.* Copenhagen, 1898. (See *Folk-Lore*, ix, 344.)

Revue des Traditions populaires, ix, 93.

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A. SEIDEL, *Geschichten und Lieder der Africaner.* Berlin, 1896. P. 90, "Die Geschichte von einem Könige und seinen drei Töchtern"; p. 135, "Liebe bis zum Salz."

S. SINGER, *Schweizer Märchen* (a series of comparative storiological studies on the tales in Sutermeister's collection), Parts I. and II.

Suffolk Folk-Lore, p. 40.

M. WARDROP, *Georgian Folk Tales*, p. 63.

The story of Cinderella, amongst others, is discussed in an Inaugural Dissertation, "Das Motiv von der unterschobenen Braut," von P. Arfert (Schwerin, 1897).

I may refer those interested in the mediaeval legends upon which I touched in the preface to *Cinderella*, to *Revue de l'histoire des Religions*, xiii, 83, 215; xiv, 228 (contes russes traduits par L. Sichler); *Melusine*, ii, 309-10, 312, 392-97, 446-48; E. Schreck, *Finnische Märchen*, No. 22 (résumé by Gittée in *Rev. des Trad. pop.*, ii, 332); Edith Rickert, *Modern Philology*, ii, Chicago, 1904-05, pp. 29, 321, containing the fullest discussion of the Offalich; also to two very learned studies (for copies of which I am indebted to the author) by Dr. A. B. Gough, M.A., namely:

Inaugural Dissertation "On the Middle English Metrical Romance of Emare," Kiel, 1900. "The Constance Saga," *Palaestra*, xxiii, Berlin (Mayer & Müller), 1902.

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